789 411 [b1], makalé [c1]. This instrument is used in three circumstances: in war; to conjure up (or to attract?) rain by manipulating it according to an approved ritual as if one were tracing signs in the air while brandishing it; finally to kill the atáisu, by throwing it in the direction of the apparition, using as intermediary a tooth of the jaguar; the throwing stick is placed obliquely in the left hand, the point turned in the direction of the atáisu, and the tooth, manipulated by the right hand, acts as a hook for projection. The atáisu appears only at night. It may borrow the form of the jaguar or of other animals who are then filled with murderous intentions. When the atáisu is caught in his terrestrial form at the point of the javelin, a great flow of blood is produced. The "supernatural" animal is never eaten. They abandon its body to the carrion.

789 761 In the second case, one is faced with a real theory of death. The sick person who sees the atáisu appear knows that he is condemned, and the animal actually carries him off on the spot or returns to get him a little later. The current version of the death of A21, drowned in a river in July 1938, was that the atáisu carried him to the bottom of the waters. The atáisu would live in the water. An informant described it as having "a large mouth and lots of collars."

789 771 74 The southern, central and northern groups bear witness to a more elaborate religious thought. Among these peoples, the preceding notions are crowned by a third, which does not appear as clearly in the eastern groups although it is probably present, that of the wind and thunder, hypostasized in the forms of a semi-personal power named amã. (1) In these groups, this is substituted for the atáisu in the theory

1. The Tupi origin of this term is evident. One can compare Montoya, 'amaː cloud of waters; Nogueira, 'amaː cloud; Coudreau (Bibliothèque Linguistique Américaine, XV, 1892), 'amane (Oyampi): rain; Gonçalves Dias, 'amanaː (chuva) rain; Kissenberth (Baessler Archiv, VI, 1-2, 1916-1917), 'amana, aman, amaˀ (Tapirapé): rain; Nimuendaju (Zeitschrift für Ethnologie, XLVI, 1914), 'amaˀ (Lingua Géral): (chuva) rain.

of death, and it is possible to communicate with it through revelations and visions.

THEORY OF DEATH

761 775 [100] Death distinguishes between men on one hand, women and children on the other. When they die, the former are transformed into jaguars who represent, consequently, so many reincarnated humans. The women and children, on the other hand, disappear with the wind and the storm and are not susceptible to any reappearance.

40. denõ dũrige ŋetnatũrina ẽdnadŋe lukuĩndige ndakuĩndige monãnkiadukuĩndige denõ dũrige monãŋe lĩttige amonotlĩttige tonodũrige ŋitẽndige (b1)
The woman and child who die do not change into beasts. The man who dies is changed into a jaguar, the woman who dies goes away with the tempest disappears with the storm.

262 Whence, among the Nambikwara, the only perfectly clear prohibition concerning food. Theoretically several exist, broken each time that the occasion is presented, such as those concerning the hawk, the worms from the bacaiuva nuts, and there may be added a probable repugnance concerning the meat of the veado (Cervus sp.). Chickens and dogs are never eaten, but their introduction is recent. [224 281 714] On the other hand, the jaguar can be hunted and killed, and its remains are highly regarded since the hide is used to make the fur bonnets worn in the attire of war; but it is not eaten under any pretext:

41. [following preceding text] loukuĩndige inkãra uĩrige lotãtãrige ikuitãdige ŋĩrige (b1)
775 [the dead man] becomes a jaguar, another eats him, the jaguar carries him off, he is left to another in order to eat him.

This theory complements the information collected in the eastern group more than it differs from it. The jaguar in fact plays the same rôle as the atãsu, it also carries off the dying. But the central theory adds a complement. This is that the deceased is identified with the animal, who thus becomes a supernatural being. It was not possible to find out if the atãsu which one meets at night are considered to be the souls of reincarnated dead people. (1)

776 171 1. One recognizes in the man-eating jaguar gifted with a supernatural nature a typically Tupi theme, although its present diffusion is much greater. See concerning this subject, Métraux, loc. cit., passim.